M2399

Saturday 4/27/74, Nish. IV

Sunday, 4/28/74, Barn Lunch

MR. NYLAND: We have talked, we have talked every once in a while about esprit de corps. It's not really a spirit, although it is very close to it. It's a relationship between people when they are united regarding a certain aim. It does mean for some that there is a sacrifice necessary every once in a while. I keep on talking about that. Why do I think it's important? To some extent you have to get out of your shell. You have to make allowances. You have to get rid of a lot of self love. A wish to do something for someone else or for the esprit de corps, that is for a group. I mentioned it on Wednesday at 5:30 and I had reference to the women. It had to do with taking care of the different activies which are special for women of which kitchen work is very important. I said then, we were three groups. There were only a few women comparatively and I asked them to tell the others who were more concerned. We're in the soup again. We don't volunteer. I do not know sometimes what the reason is. It may be that it is difficult to remember or that you have to be reminded that it is still a necessity, that things ~~s~~ just don't go on their own. Whichever way it is that you look at it, I don't know how and ~~what~~ what justifications there are, the reasons really, good ones, or if it is a matter of lack of interest. There are of course some among the women who have absolutely no time for anything else but their household. There are some who are busy during the whole week earning money. There are some who ~~are~~ perhaps are in between who could and at the same ~~a~~ time they don't want to, because they are justifyingly busy with something else. And I think there are others who actually could but don't want to.

We have to get together. I think you have to understand that this kind of group life always will require sacrifice in some way or other. It cannot be helped and usually there is just about ten or twenty percent who are willing to do the work and do it all the time, and many do it half way, and some don't want to. It happens everywhere in the same way. You come to a meeting, you sit, you listen. Someone else is talking. You're a sponge. You soak it up. You don't even sometimes squeeze yourself out. Something for nothing. Always wishing to take, not wanting to give. It is not entirely true, I know. You are willing to give at times when you feel like. Also when it is to your advantage. Also when you can give without any further argument. You're perfectly willing to feed the cats because they don't cry too much when they get hungry. Of course when you have a child you have to take care of it unless you harden yourself a little bit even when a child starts to cry and then as a matter of education you say well it's good for it because it has to learn discipline. When it is more convenient for you. You send children to the kindergarten in order to have some free time for yourself. And we know that, it happens every where. And I'm not saying it should not be. I think it is logical it is. I think its a question of humanity or being a human to want something for nothing or in the line of least resistence, not to wish to spend too much energy unless you get something else in return. I think it is quite obvious for an unconscious existence. But you see we don't want to have that within us, if we want to grow up. If there is something actually that you want to do for yourself, you start with yourself. You start with work which your hand finds to do. You're not looking at someone else. You find out first for yourself how much of a conscience you have about certain things which you know well enough ought to be done, and whatever excuse you want to find, you have to ask your conscience if it is justified. If you come to the conclusion that it is

justified, maybe your conscience does not function very much or maybe you're correct, that actually you are entttled to some more rest, or at least that you are doing what you can do to the best of your ability and I'm not asking you to do things out of the ordinary. I don't ask for any thing in particular that is even like a super effort in the unconsciuos world. It is just ordinary life as a gooup and I ask you to consider activities of the kitchen. We can talk about it. I have absolutely no desire to convince you, to argue. I'm only telling you that the group if it is alive has members which are alive. If you can see it as a method of living as a group you must know any entity which is alive, all the cells are alive not just a few that hang around. Although in Mother Nature there's also a process of symbiosis, that is one life lives on another and profits by it of course we know about parasites. But the question of parasites many times is that that what is smaller is eaten up by something that is larger and so the smaller ones again eat what is smaller than the smaller ones and there is constant activity of a relative matter. So, if you are asked to help and to volunteer for work in the kitchen particularly during the week, you consider what you are doing with your time and maybe you're busy with something very important. Maybe you're writing your memoirs and then of course you should not have time to work in the kitchen. Or maybe you have to make a kennel for the dog which is also important or you have to sew clothes for the little children. Whatever it may be, I have no idea and I don't want to know about it. I'm only telling you at the present time there is a problem and there are a few people who are interested in trying to find out why we cannot solve it. I ask you to be consderate, to listen and to see what you ought to do and what you can arrange with your own conscience. It happens all the time. We will always be in the presence of such requirements. And there will always be a certain demand that you have to consider about which you have to say yes or no. It's up to you. This

group exists only because you exist. More and more I will refuse to exist for the group. I will live. I will do what I have to do with my conscience. I ask you to do similarly to consider it. Look at the group as a whole. Look at the aim. Look at what you get from it. To see if it is worthwhile. Look at how much you are willing to pay in which ever way that payment can be given. I say again and again either you belong or you don't. Either it is yes or it is no. No half way. No fifty-fifty. No lukewarmness. Yes, I will help. No it's impossible for me to help. In both cases you appreciate that work has to be done. It also may be no although I claim I have interest, I have no interest. Your conscience should tell you to get out. We are weeding out. We are cleaning a garden. We want flowers. We don't want bugs We don't want weeds which interfers with the flowers or the vegetables. We want honest people. We want also people who are not lazy.

I was listening to the beginning of Remarkable Men again in which the which the emphasis coming this time, I think from the Persian which is repeated in the first chapter, that a man should not be lazy. And again that little illustration is given of the wolf and the goat and the cabbage and the man and the boat and the necessity of getting from one side of the river to the other. And it struck me again as it has done of course many times and I say then at the end of the day, have I been lazy? Did I actually not do what I could have done and in accordance with that law of non lazyness, should have done? YOu ask yourself. Either we grow up, and we can accomplish I think a great deal. But if you don't wish, then it won't happen. You see it is always that way. It's always up to you. All I ask for you is to keep your eyes open that you don't miss the boat because you can very easily because you're not alwyas there and you don't wish to have ooo much experience at onee. And it is a requirement that your energy should be used efficiently and of course we say that you are awake. If you are awake your 'I' will see

It's very, very simple. If it is not awake, there is no 'I'. There is just it running around sometimes like a chicken without a head.

You see, what do we try to do, for instance with meetings? Like tonight. We talk a little bit maybe at lunch tomorrow, we celebrate some birthdays We get a little accounting of ourselves over a week. We have activities It's getting towards the end of the month. Are you making a little report for me? I would like it to be in touch, otherwise I would have to ask. After some time, I don't ask anymore. You must realize that. It's not that I expect to die. I hope ~~that~~ I won't as yet, but my interest will not be there. I don't like it of course. If you feel that you want to hide certain things that I believe you ought to tell about, which are definitely activities of the Barn and where in former years money and time has been invested I think it is really also a matter of your conscience to see what kind of trust was put in you and you have kept and to what extent you are now trust worthy. ~~and~~ In what way then do you belong? I emphasize so many times that the Barn only will live with as much money as it gets. The time of that kind of investment in the beginning is really over. It has now to be maintained. If you want me to help you, you have to be open to me. You have to tell me. Not just go ahead and do and then find out afterwards, perhaps that it was wrong and then ask me. That's nonsence. Either we work together or we don't and I can afford to sit in my little ivory tower or Firefly and wait for you to telephone me. Try to understand what I'm telling you. I'm not going after you. I don't consider you children. I consider you wishing to grow up. You wish to grow up for yourself, not for my sake. I know how Gurdjieff was in the last period of his life, how he after he had written what he wanted to write, he became benevolent more than before, and was open but only when one would ask. Very few meetings. When only during the Second World War in Paris, but the last year he was here during that period before he died, he would just

be. We could come and talk if he wished and had the time, if we could make up our mind to wish to intrude, and then of course he would talk, ask, suggest, and help, but he did not go out having meetings and only those who came to the Wellington and then We did talk. He had no open meetings. He had no advertising. He had no particular groups where he went. A few trips that he did take to Chicago or to Boston, that ~~is~~ was all and that was just for a few days and for the rest he was in Paris and very much the same way, although ~~the~~ a few times that he did go out to the Sonne, end of France or to Swizerland and Geneva. That was his life at his age. He had done what he had to do.

Last night I thought about that and I said to myself, have I done what I should do? Is my karma, the way I understand it, ~~x~~ sufficiently fulfilled Have I done what I ought to do and have done and should have done? Am I still responsible in many ways when I see my life as I can have it unrolled from the beginning going through a variety of different experiences and finally ending up the Barn and sitting there and contemplating and having a few meetings and talk to a few people. I would ~~am~~ almost say, don't count on me anymore. You have to learn. I will be alittle bit behind the scenes.

When I suggested last Thursday that we should have two more meetings, it was for your benefit. It is to give an opportunity to many people who perhaps could not even make it for Wednesday where it was too large I said, where it would be possible to divide their energies over the week and separating Monday and Friday evening, if it could be arranged to have also similar meetings. At the same time of course giving opportunity to a few others to carry on with Work, so that even if you wished, you could have a choice. Not attending all three meetings, but go~~ing~~ where you feel you could go and wish to go. Where perhaps you could ask a question which in another meeting you could not ask or you can go to all three, really to

concentrate on Work, to spend your time just being in contact with it, to see that you are reminded, if you ~~have~~ had that wish ~~for~~ of that kind of a concentrated effort. And I said also, I will not be present at such meetings it's not that I don't wish it. I love to talk about Work. You know that and I've done it for many years. I've forgot how many by this time, and I still will want to talk and I still will have the patience to try to explain and I would like to still handle a few things in an organizational way so that we don't duplicate too much. And I'm still in my thought waiting to see what kind of results can you reach. To what extent is there enough aliveness regarding Work itself and the wish to understand what is meant by the principles and the ability to talk about it logically in a certain way, in an exact language.

Gurdjieff again talks about language in that Remarkable Man, the use of words. Literature, he talks about. Comparing European with Asiatic The root of words. That what is the meaning of literature. The content and not the style but that what is the reality close to life, even in certain folklore or in The Thousand and One Nights where it ~~is~~ of course ~~still~~ is like fantasy and still it has a reality so that one can understand it ~~like~~ as a result of knowledge of one's daily life. And how far we have grown away from ~~it~~ that and alllowed in our so called literature and particularly when he mentions the word xxxxxxxx grammar indicating what the language should be and taking away completely the aliveness of the language. Read that again and see how it, how it ought to effects you. If you believe he is right or is he exaggerating. Is it really that what we get from Gurdjieff, the content that what are the essential qualities in a certain style of his, but not necessarily the ordinary superficiality. There is depth in that book, ALL AND EVERYTHING. Great depth when you want to ~~take~~ dig and find out. There is the same kind of depth in Remarkable Man. Read it. Read it. Because such books help you. Not only wth an insight in esoteric knowledge. They help you to see what you ought to do with it.

What can happen when you are affected emotionally or intellectually. What is there that is of value to bring about within yourself a relationship between your mind and your feeling. So that then both are looking for the possibility of further growth in a certain direction of experience. We talk about such things many times, that the question of experinece of course will come in even if you talk about heaven but what are the tools in order to translate experiences of Heaven that you read about into an unconscious existence like we are and is it necessary? You must ask yourself that question to understand first what is the reality of an unconsciousness, before you can even start talking or even comprehending what is meant by consciousness and conscience, when you have absolutely nothing to go by. And the whole point of Gurdjieff is all the time to tell you what it is that you work with, so that then that I say many times as a tool can be sharpened so that then there is a possibility of an understanding of that kind of root language, that kind of essentiality of life, that kind of the possibility of seeing what is that kind of reality of life itself without any dimensional world of the unconscious existence. So that if one wishes to grow up, you can understand first what you are bound by, and not just live a little bit in a meditation period much too prematurely applied, but you don't even know what you have to meditate about and that your knowledge is still so damned small that you don't know which way to turn because there are no concepts that have any particular value as against other concepts which also have value and you don't know what to choose because you have no idea where the road to Heaven has to go. It goes from us to Heaven and we are not trying to create a condition of living as if the Earth does not exist, as if we just can deny the existence of what we have to go through, and simply say I wish to go to Nirvana so I leave this world forever what it is because you are still bound. That is something that one must understand a little bit more. We are trying to understand the bondage in relationships

among ourselves. We are trying to see it in a group when you just cannot get away from the group so easily, and even if you have the wish to go somewhere else, it is always a question where will you go and to what extent will you still have a little contact with the group at the time when perhaps you would like it and definitely not at the time, when it would be most useful to you, when you don't want it. So that you don't want to make any particular little bit of friction, that you just want to do it when you feel you need it. And what the Hell do you know about what you need? You must know that it is necessary to find out the hard way sometimes, how you can find out what is right and to create the friction within yourself because God is not gotng to give it to you. God only leaves to Mother Nature certain conditions under which we live, and it is up to Mother Nature to keep us asleep. Now we wish to wake up and so we have to fight against natural tendencies which do keep us asleep and we have to substitute them for those kind of experiences more or less in a concrete form which can exist regardless of the onslaught of Mother Nature, the influences which are natural, and which in ordinary conditions just destroy us and in the end quite definitely will destroy us as far as our life in this form of a body is concerned. And our aim is to find something that can exist and remain in existence during the process of being exposed to the conditions of Mother Nature. Not running away from it and not be fanatic in closing one's eyse and only have one little aim to go to God and to be fused with him. We learn in Mother Nature's realm what it means to be partners. It's impossible to fuse in an unconscious state, because each unit has to remain as a unit only connected for a certain aim in that kind of partnership making an organ function within the body, having three centers function together as well as they can, if possible following the line of least resistence. Three centers which when they don't have to grow up because of an inner necessity will stay the way they are and in the long run will make the best of it

so that there is when we grow up and get to be past forty and fifty that we make the adjustments in such a way that they are not so much disturbed any longer. That life does not begin at forty, but it stops. And ~~But~~ that the real wish for life can only begin when that what we wish to stop unconsciously is brought to light and then extracted for whatever the value is to build up a conscious life which could become, which could start at forty . Inner life can then be admitted into the kiggdom of our own world and when we wish to see it that way we can also see the group in activity in a wish to grow up together and to profit by each other's attempts and to wish to help and to share in order even selfishly to profit by that kind of help. Whenever you wish to help, you grow to the same extent as that what you give away to someone else.

We must talk more and more about such concepts. You must understand that I've said it already several ~~many~~ times. A little flash in the pan does ~~n't~~ not cook your meal. It is lovely to experience it, and it is as if at such a time you are really free and it is a taste of what might come, but it lasts only a moment and for that reason it has no validity in a dimensional world as yet. It just happens. It is there as an experience As a result sometimes of a little attempt one makes in which then there is an 'I' just for less than a second. We say a moment and giving you quite definitely information about yourself. But what will you do with it? String all the little moments together, when a moment by itself is not even subject to space and how can you string them together when a moment is not that kind of a concept? Again, in order to understand a moment and the existence of an awareness which uses the moment for the realization of an expereince, it is necessary that the body itself starts to experience its own unconsciousness in th sense of time, and that together with that, something else could remain in existence which then during that process of life being expressed over a certain length of time, remains aware of this body acting. So when we talk about the second section, I've called it, that

what is really participating in one's life, one considers the beginning the observation, that what is in the DO, the observation together with an awareness which then becomes impartial, which then has a knowledge of timelessness which we call simultaneity. When that takes place in this DO of the Soul body, the beginning of the growth of Soul from the little foundation of a DO is measured by the amount in which participartion takes place dependent on the 'I' existing and continuing to exist while a person lives his unconscious existence. That is where Work really begins. That is, the Work begins in order to find out what to do with one's 'I'. It is not yet Work in the real sense for a Soul. It is Work which, during that particular DO-RE-MI of the intellectual body, uses different methods to free the beginnings of a Soul as a conception, so that then the Soul can be born at the stage of FA. I don't want to explain too much and you look at the Three Body Diagram and see if you understand it. The whole process is that we are now in this particular period of participation. Participation of the 'I' with your unconscious life. Participation of you as a human being in working together with others who are in exactly the same conditon. Participation with that what comes from above to see that it is translated within oneself as an influence, first of course of being aspired to That is, the wish for this aspiration coming as a wish from above making the condtion within this period of gestation of the Soul conducive enough to rearrange it and rearrange them and to make as it were sense of that what ought to become a soul. I say again like a gestation period starts with a very small something and then gradually it is added to. It is given food until finally it has grown up sufficiently so that it can face the world and is born in this unfortunate unconsciousnss. When the Soul will be born at the Fa because of the tremendous influx of the love of God which has been translated within a man in his Kesdjanian Body. What is this love of God? It is that this Kesdjan Body belonging to a man is willingly giving up, given up for the service of the Lord. Then that energy represented by the

SI-DO of that particular octave is transformed, is given in a certain way as energy, leaving the Kesdjanian Body for whatever it has been used and whatever the service was that had to be given and taken by God himself to take that what is the beginnings of the Soul from the state of conception into the reality of a life as a Soul. That is the conditon of Fa. But ~~That~~ is such tremendous birth. That is the real xxxx xxx renaissance. What we don't talk too much about theory. We talk about that what is now necessary as the first step between Do and Re, participation. Very simple, being present to that what is already taking place. Nothing unusual, just ordinary life as we have lived it already up to this time in unconsciousness you might say and maybe everyonce in awhile being reminded of the possibility of an inner life. When we talk about joining together in that what is now participation, in that what is 'I' remaining awake, remaining functioning, remaining aware of this unconscious form of behavior, not wishing that unconscious manifestation to be any different than what it always has been. That is how a tool gets sharpened, By taking it the way it is, and then put it on the grindstone or using a file or x simply ~~use~~ using it, and because of its use it will xxxxxx start to become adapted to the purpose for which it was created. And in the same way we come back time and time to the simplicity of our own life as we now are and gradually remembering Work, we now become aware of the activity of xhxx this body. We start to consider what it is doing unconsciously. How it functions. This time we start to consider the totality of the body and not only the physical appearance. We become in this process of participating quite aware of the fact that the emotions exist. We don't define them. But the 'I' is strong enough to look at an emotional state and say yes, that functions unconsciously. Then you understand that there is a time in which this 'I' definitely can say I am conscious. Look at you, it- it is unconscious regardless of your manifestatio This is the time that one goes away from physical behavior only. The time

you understand the functions of a personality. You see yourself first having emotions. You see yourself unconsciously having depth of feeling, of including in the feeling, a wider world belonging to God, himself. Seeing your mind functioning without being affected by the associated values of each concept. Separating this 'I' completely from the unconscious existence of you yourself as a human being, at the same time continuing to live because if you didn't exist in that way, where would the 'I' go. It would not have a chance either to develop further or it wouldn't have any business to do. So it is nonsence to talk about eliminating oneself in order to reach, I call it in a general word, Nirvana because with that word we're a little familiar. What would we do there? Because we would reach that state with something that's completely unequipped to live there. Try to imagine to build up an 'I' without objectivity, without impartiality, without a concept of timelessness. Try imagine that something is then not built up as an 'I' but you're trying to take your subjectivity and try to change it gradually in accordance wth your subjective thinking and your subjective feeling, and what will it give you? What good can come out of an unconscious state then only more unconsciousness. There is no indication of a mediator coming to tell you how to meditate. Don't misunderstand me, I'm not against mediation. I'm very much in favor of it when one once understands what mediation must mean. The meditation of 'I' considering its own growth in objectivity, in a wish to be free and not to be bound, in a wish to grow up, that is a subject for medi/ation. That is where the presence of God can help you. That is where the 'I' is stimulated to function. Meditation never should take place without the concept of objectivity, because if it happens to be presented in an unconscious world, the mediation will become quite unconscious. Very nice in a little thought and a little feeling, but not helping you to put you up to a higher level, even if you tried to imagine it. Your bondage will

still remain. Only after a very xxxxx very long xx time of that kind of devotion you'll become completely oblivious to the world as it is. You will live in a certain state of higher being separately perhaps in the centers but totally unequipt to live the life on Earth in unconsciusness. That's why I am afraid of premature meditation. When 'I' is mature, meditation is absolutely necessary. It is necessary for the Si-Do of Kesdjan, because that is meditation. That is a realization of an existence of ones inner life already free from many different forms of manifestations and already on the road to beco-e used up for the purpose of a real Soul. It is already the beginning of a building block of that what becomes of spiritaal value

All right, Bob.

Side Two:

I say these things because I am of course, a little familiar with what is being published and also in what particular form it happens to be. Even if I cannot read xxx myself I am listenigg to different things. So I have a little bit of that kind of an opinion based on certain facts. And it's not that I'm against any kind of influence that you might like, and that really could stimulate you and which will give you at certain times a very good feeling, and then you feel with that that you are not only affected but it might stay with you, so that tomorrow and the day after and the day after is remain, it will keep its clarity which you experience xx when you read it, and you can try. I doubt very much that you will keep it, Then if you go back, you will read the same thing and it will not help you anymore. What is the difference between such books and ALL AND EVERYTHING? What is the difference between good, well written literature and scripture? One is alive xxxx and stays alive regardless of what you take from it. It's the loaves and the fishes, that parable. The other you take from it what is alive and that's it. When you go back there is no more aliveness then only what you remember. It's the interesting thing with Gurdjeff's

book, that each time you read it again and again, you find something different, new and different light on what you already know and it seems as if it is inexhaustible as far as knowledge is concerned. That's the real test of scripture, very much like the Bible, very much like many of the sacred books of the East. But we, when we write, when we are well meaning and we give a few facts, are very limited. Unless we can put into the book the kind of root language that Gurdjieff talks about and which makes literature on the level of scripture constantly remaining alive, never mind how much you take away from it. A book like that is written because while it was written there was a constant feeding of information from above. There was a constancy of a wish to have a channel, pure as pure as possible so that nothing would be accruing to the author. I hope you understand that. When a book is written with the idea of hundred percent pure giving, the author does not get anything from it direct. He just lives his life. He creates a book and he says that is it. In the attempt for him to remain pure while writing, he has grown free from any kind of love of himself. Then his life is incarcerated, is incarnated into the book itself, because there was a demand placed on him that nothing would be given from above unless he matches it with a quantity and quality of his own life. In writing scripture an author dies. And an individuality is born.

This is the way I look at Gurdjieff. This is the way I look at Work. I can take out of Work whatever I wish. It will never diminish because the requirement of this kind of Work is that I apply it in my own life, and then giving it that kind of life, there are two contacts which are cannot avoid otherwise Work would not be alive in me. One is the contact with my unconscious existence where my Work is applied. The other is the contact with higher level of existence from where my life is received for the continuation of my Work, and that therefore in the application of this Work within my life I can continue to apply because my ordinary life will

furnish me with all the opportunities for further application, because it is alive in that sense that it wishes to be set free, as unconscious entity it knows it is bound. That's all I have to do regarding my ordinary existence and that becomes the aim of a personality to be set free. Then there is a wish in the application of Work within that life, that life can continute to be given and that is why it becmes inexhaustible since that life, that form of energy does not come from the Earth itself. It comes from above. That is the current we are looking for.

You see what happens with Work. I create 'I' many many times and I have to. I have over many years. After some time, I do not know, "I" is there. There is no reason to create it and in the realm where 'I' exists, even if it is not hundred percent, I do not wish to create it anymore because it is superfulous. When one lives with God, you don't create God. He is there. Even if at times he doesn't show himself. At any one time, you see, Work, you Work. You do not go anymore, through let's call it, a formality of a creation. Sometime ago I told you, what is really an 'I'. When the wish the exists and immediately it is followed by the attempt to be awake on the part of an 'i', that transaction that takes place within me is my 'I'. And so the next step is that what is 'I' is wishing to stay with me because I have created it in the first place. I have given it Work, I have given it shelter, I have given it sustenance. This 'I' as such is the condition of myself when that what is unconscious wishes to become conscious, that what is ordinary conscience wishes to become objective conscience, that what is a wish on the part of myself has become my world. And therefore there is no further necessity of even talking about the creation of anything because it exists already.

I want to tell you that because with changing over from the period which we called a moment as a period measured by our time scale in our unconscious world, from that what is then expanding as moment becoming

again measured by the time length ~~as~~ which we are familiar with unconsciously a certain period between two points of so called time as indicated on ~~the~~ a watch, that then when that time period remains a ~~consicous~~ conscious one that then during that period an 'I' keeps on functioning. It not only becomes familiar with the expression of life in an unconscious way but it builds up a relationship with that life as it is being expressed, so that at the end of a period of working together, 'I' and it, in that period of joining, of wishing then to understand, as it were, each other, this question then changes over into a wish to experiment with oneself into different directions which are not as yet familiar, but still within the framework of a human being. So that ~~the~~ this whole period of joining afterwards when I have first developed the concept of 'I' and created it and then in Working together with this 'I' during my period in which this unconsious existence changes gradually into a conscious one, that then I wish to make doubly sure for myself that it is truthful, to prove to myself experimentally that it can face all kind of conditions of ordinary unconsciousness, even if I myself have not experienced them as yet and still they are within my ~~menas.~~ means That they can belong to the framework of my life You see these are the three steps.

This question of taking care of the 'I' and then 'I' taking care of oneself. Than that unity that exists at the time when the Soul can be born there is no further division any longer between the 'I' existing and the Soul existing because at that moment of FA that what was asleep within the Magnetic Center has been set free and is then ~~growing~~ going on its own road of further development. I would almost say the 'I' continues as guide for that what is Magnetic Center sings like an aggel the ~~lovely~~ melody of SOL-LA-SI In that way one enters into the cosmic consciousness of the Lord.

Will we drink to Gurdjieff and when you wead his books try to remember that you are dealing with something that is very very much alive and it will never fail you. To Gurdjieff.

And so a little piano.

Sunday Lunch:

Of course when you are sitting way back you won't hear what ~~is~~ happening here and moreover I don't have my bell. Last time when I had it it wasn't necessary . Now I dont have it and it is really necessary. So, I don't know what will happen next week.

Again it's Sunday, Sunday afternoon, ordinary life, working together. We went to, Robert and I, went to Chester this morning to see what was what because so far it was just a collection of words. Very interesting to see it and we both got such a good impression of a group working together and I feel more and more that that should be the pattern of our Work as much as we can do, do things mutually as a group, ten, fifteen, twenty people, one aim which becomes visible because when you tear a shed down you know what you have to do, but also work together as a group. This afternoon Amity. More and more people that are already so so well acquainted with the Barn, I think it would be a good exercise for them also to join. Don't leave it only to the new people. We all need it. I assure you I would work with you if I could. I just cannot do it. But it certainly is not my intention to just look and look. Physical work is extremely important for a person, to keep your body in trim and to give that body a chance to be observed. And to see that that what the body is doing is in the beginning a result of your feeling and mind working together. These are things that can be done very well in an unconscious state when you have that kind of a wish that really your intention is enthusiastic enough to do what you have to do whole, that is complete. All of you. All of your personality working. No discussion about Work or an 'I'. It will come when of course when you set certain other things in motion. But much of this idea of 'I' creation, functioning, giving you information, ~~put~~ putting that information in your brain somewhere in your memory

and the utilization afterwards and so forth, all of that are thoughts you keep in ~~your~~ mind and you apply as much as you can in your daily life. You make attempts, but what really happens is a change in yourself. It's a realization that you and each one of us as a personality ~~have~~ has to become different, that we have to put on as it were another kind of cload, another kind of habit if you want to call that, habit. It is a form of clothing. It is a covering. It is a covering with which you can go to a Kesdjanian world. As if were, you dress up. You make your physical body behave differently and that respect you create another coating for it. This coating is indicated sometimes by the presence of something that has a higher quality than you are. Sometimes it is indicated within yourself of setting free certain inner life attempts or inner life factors which are there and are bound. Beginning with Magnetic Center which wants freedom, xxxxxxx life itself permeating the different cells, all of them remaining alive, joining together in a wish to continue with life. I said last night, the totality of a personality, all cells are functioning, and I compared it with the cells as members of a group. All group members should function. There should be aliveness in all of us regarding the wish for the existence of the Barn. And so when one Works, it is not always this kind of a theory which of course is overdone many times and many times misinterpreted. That you sit and think about if your 'I' actually is there and you don't know how to distinquish between and awareness and a thought and then you start to describe it, what you have been doing, you start to think about it, if that what you have been doing was right, and was an 'I' actually there, and were you on the right road, and xxxx where was that impartiality. And all of that takes time and energy and ordinary unconscious thought and feeling. And you remember many times I've said, I have a wish, I work. There is no more time lost. I Work because I have that wish. With that I xx imagine that something can take

place in me. I look at myself as I am unconsciously. I see many shortcomings. I see loss of energy. I see lazyness. I see a non wish for certain things where I know I ought to have that wish and ~~where~~ whatever the judgement is and I become more and more familiar with myself the way I am but constantly as if something ~~was~~ is really there that could tell me about it more truthfully. It may not always be there and sometimes it may be there and you don't know it. But your attitude is within. There is where the determination is, how am I, and when we say what kind of a man am I now. Or when I say, I am now, all such statements are made within oneself. They're not necessarily coming from your 'I' and they don't come from God. They come from your inner life and that is where you have to make decisions for yourself. You Work as well as you can. You become as well as you can, aware of yourself. You think and you feel and you try to dissassociate other thoughts. You try to eliminate the liking or judgments on the part of your feelings. YOu keep on being a man. You try to raise the level of your being and with that you make as it were a partnership with an unknown quantity. It is a silent partner. Still he belongs to your personality and later on it will be determined what kind of partner it is, and I hope it will turn out to be an 'I'. Don't think too often that your 'I' does not exist. Assume it does exist and you act in accordance with it. Even if that 'I' in your mind is not that kind of reality that you say it is hundred percent perfect and it is so completely ~~perfect~~ impartial that I don't know anything anymore about myself and it is so dissassociated that there is no thought whatsoever in my mind and saying that I use already a thought about my 'I'. And again it's wrong. An 'I' is there to the extent that my wish indicates. And with that I Work. I dont care if I could describe it or not. Later on I will be very much aware of the presence of an 'I' with me, like I later on when I put on a different kind of cloak I say, a cloak of an emotional quality, that then I will find out that God happens to be right near me and

for a long time I didn't know it. The wish to Work has to be within a person. The wish to work together with others for the sake of discovery, to find out what you really are and that others can help you to show that to you. When there is a group working together there is an aliveness in the, not the realization, in the connection with each other that what is then to be done. For instance you're carrying a beam, who is carrying it? All of you. No one in particular, but the group who is carrying the beam is doing that and you are part of it. You are part of your relationships with each other. All the time relationships continue with you existing and others existing. All the time you see that that realtionship is needed when you work together. It requires on your part a wish to give in a relationship what is necessary for the other person that they then can help you in carrying a beam. Look at these activities simply as a means for further growth in enlarging your own world. Allowing others to come into your world and joining with them and making something out of your world together with the other and then the practical result is that you clean up things or that you put beams together or that you make certain movements in relation to that what you might say is an aim that you can understand.

I was happy about it this morning. It was a very good thing to see it because that is really the kernal of our work of the Chardavogne Barn That is physically. For this afternoon you have a task to see if you can join together emotionally. It is a different plane. It is also a higher plane. Because of that it's more difficult. You have to climb up. You have to allow yourself to climb up. It means also a little bit of the bondage which keeps you on the lower plane of your physical existence has to be removed or let go. You climb as it were on another plateau. From there you look at each other, I say emotionally. Can you actually feel a person? Can you actually become affected by another person's presence? Not his physical presence, but his being which starts

to affect you feelingly, feeling not sexual. Feeling. Don't drag it down. It is something that has to do with a wish for the welfare of someone. That you care that you want to do something for someone to whatever extent you can do it. If you can work together like that with a group of people there is a tremendous strength because this emotional energy is worth much more than the physical one. And moreover you will profit by it because the accent is on the feeling and the accent is not on the expression by means of your body. But it is difficult.

You see if you wish for a person on ~~the~~ their birthday a good year, you wish it with your feeling . You don't wish it with your head, then only a few things that perhaps you can give or that may be nice. Your feeling means you care. You would wish at times to be able to say it, to be near them or at least keep them in your thought as feeling, not wishing to express it in nice little words of congratulations. They can come and of course they can have a meaning, but the real thing is where is your atmosphere joining theirs. To what extent can you make them feel that you feel for them. How strong is your wish for the help towards them in the sense now again and again of wishing to share with them what you feel and in wishing to care with them what they need as feeling from you. It is like that you might say on a birthday thinking about a ~~x~~ year ahead, wishing them a good year. But it is now for this afternoon, just three or four hours, just to make an attempt now which is a little different. Instead of just passing each other by you must now within yourself seeing someone, be affected by that other person as a form of life which you recongize which has within it also ambitions and wishes to live and assuming that they belong to Work that they perhaps can remember themselves because you would wish them to do that. To what extent you can be honest. To what extent even you can be forceful, whatever you wish to give without any arear ponct , but wishing it for the good of someone else in

relationship established as a group. You can carry much more than eight by six or twelve beams, sixteen foot length. You can carry the world. You can carry the world of the Barn. You can carry the atmosphere so that it can stay, that it is not removed when someone happens to leave. That it is a continuum of an existence made up by the different wishes on the part of yourself to maintain a group relationship for the sake of the group and reflecting on you for the sake of yourself. It would be beautiful if you could feel that kind of an afternoon with your friends and with your acquaintences and with your enemies and with the people you don't know who come, who wish to eat and for whom perhaps you can give some food that you can spare. That really is not a question even of being too selfishish, or too selfish, or too selfcentered. It's a question of just living. Sometimes a group ought to radiate. Sometimes it has to come from your eyes when you look. I say again without any afterthought, without any particular intention of wish for yourself. Just be and love them then, then they will feel it. You will have returns of that kind of attempt. I would say that such attempts are noticed in Heaven. I do not know on which side the credit or the debit of the book of your life is going to be written. But since we don't know we may as well start writing here and give ourselves credit so that afterwards we can draw against the credit when we reach Heaven. That is what Saint Peter will ask. How much credit have you? How much can we now put in circulation of the gold which is the medium of exchange on a higher level and gold is allegorically used like the golden pavement of the Heaven itself. Have a good afternoon. Make an attempt. Don't fail yourself. To Gurdjieff and to Rhoda, and you also.

And Phylis. And Peter.

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